



THE CONVERTED CATHOLIC

UNION (Title Registered U. S. A. Patent Office, 1919.)

THEOLOGICAL
SEMINARY

NEW YORK CARDINAL O'CONNELL
ON HIS HIGH HORSE AGAIN

—
THE INQUISITION IN ALBANY

—
THE "OLD CATHOLIC" CHURCH

—
ALFRED LOISY'S
"DUEL WITH THE VATICAN"

—
DECEMBER, 1924

331 West 57th Street,
New York City.

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THE CONVERTED CATHOLIC

An International Magazine

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*Devoted to the Instruction of Roman Catholics Regarding the Evangelical Faith,
the Enlightenment of Protestants to the Aims of the Roman Hierarchy,
and the Spiritual Well-being of All.*

(Founded 1883)

By the late Rev. James A. O'Connor (*Sometime Priest of the Church of Rome.*)

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Founded by Rev. James A. O'Connor, 1883.

EDITED BY ARISTIDE MALINVERNI

"When thou art converted strengthen thy brethren."—Luke 22: 32.

Volume XLI

DECEMBER, 1924

No. 12

EDITORIAL NOTES

Religion in Filipino Public Schools

A Manila dispatch in the Boston "Transcript," Oct. 28, said that the House of Representatives had passed —31 to 26—a bill providing that classes in religion shall be held in public schools for fifteen minutes either before or after school hours. Pupils may accept or reject this instruction.

As France, so Argentina

According to the Boston "Transcript" (Nov. 4) the Argentina Embassy at Washington had been advised that by a vote of 7 to 6 the Argentine Council of Ministers had decided to discontinue appropriations for an envoy to the Holy See. The action was taken despite the opposition of the president of the council.

Careful Reading Recommended

Attention is directed to the article on "The why of Rome-Rum-Reb Scofflaws." It should be read carefully at least twice, because, like most Roman pronouncements on such topics, there is much more in it than appears on the surface. Its importance lies in the insight it gives as to

the real quality of the genuine Catholic mind that renders its possessor absolutely incapable of being a real American citizen, in the spiritual sense of the term.

The Soviet Government Wiser

"Der Hausfreund," organ of the Baptist churches in Poland, says "a wave of blessing and revival is spreading over the whole of Russia" and that the Soviets, after having opposed and hindered religious work, have come to the conclusion that all fighting against it is in vain. A more probable explanation may be that they have found out that evangelical teaching is quite a different thing from political Papalism.

New Protestant Church in France

The opening of a new church for Protestant worship in France is rare. Never before were so many Protestant pastors and delegates seen together in Morlaix, Brittany, as recently gathered for the dedication of the new Temple of the Baptist Mission. Standing beneath the French flag, the Rev. C. E. Wilson said that the Temple was, among

other things, a symbol of the entente between France and Great Britain. The new building has cost about \$13,000.

Jersey City Protestant Parade

This demonstration—the fifth annual event, took place Oct. 18, with about 15,000 persons marching as Protestants, and as Protestants only. The parade was led by the Hon. Howard Cruse and the official staff of the organization, immediately behind whom came the band of the local Salvation Army corps. Six other bands were placed at intervals in the marching body. A feature of the women's division was the fife and drum corps of the Sons and Daughters of the Wycliff Heights Presbyterian Church, Brooklyn, most of the musicians in which were girls. At the West Side Park excellent addresses were given by the Hon. Howard Cruse and Judge Wells, of Burlington County.

\$13,831 for Masses

The "Jersey Journal," Oct. 22, said: "The residuary clause of the last will of former Police Court Clerk William P. Kelly, who died in 1916, amounting to \$13,831 and entrusted to two cousins for payment for masses, which was sustained by the Court of Chancery, was affirmed yesterday by the Court of Errors and Appeals. The will provided funds for the offering of numerous masses in Jersey City Catholic churches for Mr. Kelly. The Chancery Court decree was attacked

by Mrs. Margaret Moran, of Ridgewood, guardian of Margaret Kelly, nine-year-old daughter and only heir of the deceased. When the will was probated in the Hudson County Court the estate was valued at \$47,000."

The Election in New York State

In New York State, Governor Smith was elected Governor by the enormous vote brought out by the Tammany organization, and he was the only member of his party that obtained a place in the State government. Colonel Roosevelt "came down to the Bronx" with 390,000 votes majority.

The State at large repudiated the signer of the Mullan-Gage law, designed to weaken the enforcement of the Volstead Act, and of the Walker bill passed to provide a method for the persecution of a single society that has incurred the wrath of the alien-allegiant agents of the Vatican. As the latter are, however, determined to renew their efforts to put Governor Smith in the White House in 1928, it behooves every citizen who desires the deliverance of the nation from Papal domination, to keep him out.

If your subscription is in arrears, we will send you a bound copy of **THE CONVERTED CATHOLIC** of Father O'Connor's time, containing some of his celebrated Letters to Cardinal Gibbons, if you will renew your subscription and send **TWO** new ones.

Christ's Mission Services

The Sunday services at Christ's Mission (3.30 p.m) are now being supplemented by a meeting on Thursdays at 8 p.m. for prayer and conference.

On a recent Sunday Pastor Malinverni spoke upon Papalist parochial schools and the hostility of the Roman hierarchy to our public school system. On October 2, after hearing the pastor speak on "The Unchangeable Priesthood of Christ," two Catholics went away with peace in their hearts, and the assurance that every converted person is of the "royal priesthood" of which St. Peter wrote. "Luther as he was," was another topic, and after the service a former priest told the pastor that the same methods of intimidation are used today by the high priests towards those who make any stand against the Church's methods or teachings.

On November 11 a rally of the congregation and friends of Christ's Mission took place in the chapel, Rev. James Parker, Ph.D., president of the Board of Trustees, presiding. He and Dr. Voorhees gave addresses concerning the work and its needs, and Pastor Malinverni also spoke. Some of the more pressing problems confronting the Mission were discussed by many speakers and several encouraging donations were made for the purposes of the Mission, including one of \$30 from an Orange Lodge. Several of the "old" tried and true friends of the Mission gave heartening testimony to its excellent influence and valuable work.

Jackie Coogan's Religion

The Roman Church is always alert to point out to the admiration of the public any of her children who attain a measure of notoriety or fame—be they soldiers, nuns, priests, statesmen or film stars. The visit of this boy to the Pope, and the interview between the child-hero of the screen and the King of the Vatican has been given world-wide circulation. Now the Papal papers are eulogizing his private devotions.

The most famous child of the world (see "the Catholic News" cablegram from Paris) has been interviewed on his religion. Upon reaching Paris the precocious child attended Mass in Notre Dame, and the same afternoon his parents took him to the Church of the Madeleine. "This simple gesture," "The Catholic News" says, "has offended certain anti-clericals, who pretend to see in the whole affair a bid for publicity, and, with unexpected respect for holy things, affect to regret it."

Jackie's parents said, as to the devotions of the child, "Yes, you may believe he has a special devotion to the Blessed Virgin, and also for two saints—St. Anthony and St. Christopher—the latter being considered as the special patron of travelers. You see that Jackie has been brought up in the best principles of the Catholic, Apostolic, Roman faith." Right! But it is a pity no mention has been made of the Christian faith. A. M.

THE "ROME"-ROOT PRACTICAL JOKE

Last month we recorded the success of some of the Utica vassals of the Vatican in "roping-in" the Hon. Elihu Root as the head of the "Hamilton-Jefferson Association" a mongrel group made up of equal numbers of "Protestants" (!) and American "subjects" of Pope Pius XI—"gloriously reigning." The purpose of this piebald body is to "foster toleration in economics, politics and religion." One of several odd features is that these alleged "Protestants" are said to be members of the Masonic Order, so vigorously denounced by Pope Leo XIII and other Popes before him.

We also published a letter to Mr. Root written by Pastor Malinverni, which was a strong presentation of the incompatibility of the Vatican's attitude with the principles of American democracy. It contained also a stiff indictment of the impossible plan of certain Masons to mix with Knights of Columbus in the new society of which Mr. Root is the honorary president.

The numerous quotations from Papal documents and Encyclicals produced by the editor of this magazine clearly demonstrated that this movement "to promote patriotic ideals and a spirit of toleration in economics, politics and religion" had been condemned in advance by the infallible (?) authority of the Roman Church: that therefore its initiation was nothing less than an act of deception on the part of the Knights of Columbus to mislead sleeping Protestants and ill-informed Masons as to the activities of the Roman hierarchy in this country.

The letter to Hon. Elihu Root asked the courtesy of an early reply.

In due time replies came from Mr. Root and from Mr. Andrew F. Kelley, Secretary of the Hamilton-Jefferson Association, which now follow. They speak for themselves.

The Hon. Elihu Root Passes the Buck

Root, Clark, Buckner & Holland
31 Nassau Street, New York, October 14, 1924

Dear Sir:

On Mr. Root's behalf I beg to acknowledge your letter of October 10th containing reference to the Hamilton-Jefferson Society. Mr. Root has requested me to say that he has referred your letter to Mr. A. J. Foley, of Utica, N. Y., for a more suitable acknowledgement,

Yours truly,

ROBERT STEIGER,

Secretary to Hon. Elihu Root.

As Mr. Root could not say anything to confute even one of our propositions or citations, his support of the "Hamilton-Jefferson" Society is a mystery hard for the ordinary mind to penetrate.

Mr. Arthur J. Foley, president of the new-born organization should be well

posted on Rome's political and doctrinal teachings. He is affiliated with the Knights of Columbus, and Mr. Andrew H. Kelley, his secretary, besides being a Knight of Columbus, is also director of the Utica branch of the National Catholic Welfare Council, an organization which maintains a lobby in Washington to look after the political interests of the Roman Church and obtain special privileges and favors for it. Both these Roman Catholic gentlemen should know something about their church's doctrines and practical politics. If there was anything false, erroneous, or distorted in our letter they could have easily detected it. But they "were unable to find anything to base a reply on"—an obvious admission that they know that our letter contained the truth.

Impossible to Controvert Our Statements

Here is Andrew Kelley's letter:

Rev. A. Malinverni, New York.

My dear Sir:

No doubt Senator Root has replied to your letter of the 10th calling attention to his lack of intelligence in permitting himself to be so meekly led astray.

The writer has read through it several times and must humbly confess, his inability to find anything to base a reply on, and, inasmuch as the general tone denotes a mentality beyond hope of a co-operative spirit, with nothing but sincere pity, I remain, tolerantly yours,

ANDREW F. KELLEY.

In this very *tolerant manner and spirit* Mr. Kelley disposes of the whole matter so far as he is concerned. His declaration that he found nothing upon which to base a reply is a grave reflection on the Papal documents cited in the open letter of the editor. It seems that the Knights of Columbus of Utica, at least, are ready to admit that the Papal Encyclicals and Allocutions show "*a mentality beyond hope of co-operative spirit and of toleration in economics, politics and religion.*" All of which is perfectly true. Amusing, in the highest degree, is the judgment passed by this eminent Knight on the Vatican attitude on the matters under discussion.

We repeat that Masons and Knights of Columbus cannot mix together any more than oil and water can form a united compound.

We assert that all kinds of Freemasons have been specifically excommunicated by many Popes. We challenge anyone to successfully contradict us when we say that Roman Catholics and Knights of Columbus cannot associate with Masons, except by special dispensation, and then only to obtain some advantage for the Church of Rome. Any Roman Catholic or Protestant who has any doubts on this matter is referred to what "The Catholic World" said in its March issue, 1924:

By Canon 2335 of the new code of Canon Law those Catholics incur excommunication simply reserved to the Holy See, who join the Freemasons

or other Societies of the same kind which machinate against the Church or lawful civil authority.

What about the fifty Masons of Utica who joined fifty Knights of Columbus in the Hamilton-Jefferson organization? Are they satisfied to be so described by the Pope and the Roman Canon Law? What about the Knights who knowingly join hands with Masons who, according to the Canon Law, "machinate against the Church?" How can they find a common basis for co-operation and tolerance in economics, politics and religion?

Following this line of amalgamation of divergent views, as they say, we should not be surprised that some day a new genius might conceive the idea to organize a society composed of evangelical Christians and atheists in equal numbers to promote the cause of Christianity or to "conciliate divergent views."

A. MALINVERNI.

PIUS IX ON RELIGIOUS LIBERTY

Contrary to the teaching of the Sacred Scriptures, the Church and the Holy Fathers, they do not hesitate to assert that the best condition of Society is that in which the civil power refuses to recognize any obligation on its part to restrain or punish the violators of the Catholic religion, unless in so far as may be required by the public peace.

Acting on this false idea of civic government, they fear not to further that false opinion, so ruinous to the Church and ruinous to souls, and which was described as "madness" by our predecessor, Gregory XVI. namely, that liberty of conscience and worship is the strict right of every individual and that it ought to be proclaimed and maintained by law in every well constituted society; and further, that every citizen has a full right openly and publicly, without let or hindrance from any authority, civil or ecclesiastical, to declare and manifest his views, whatever they be, whether by tongue, or pen, or by any other means. While advocating doctrines such as these, they forget that they are preaching the liberty of perdition. From "The Pastor," Vol. VI, pp. 11, 12. New York. Fr. Pustet & Co., Barclay Street, New York, Printers to the Holy Apostolic See.

Another more potent reason of Rome's hostility to Scripture criticism is the fact that nothing which Fathers, Councils or Tradition have said of the Church's infallibility is half so strong as what they have said of the infallibility of Scripture.—Letters of George Tyrrell, p. 81.

I often thank God I was not born and bred a Roman Catholic, and therefore know experimentally that the substance and most vital truth of religion does not stand or fall with the Roman Church.—"George Tyrrell's Letters," p. 96.

ROME'S ECCLESIASTICAL CENSORSHIP

The Rev. J. Leslie Walker, S.J., has written an interesting article with the above title in "The Catholic World," November, 1924.

It expresses the highest respect for the Anglo-Saxon race, particularly for Americans and Englishmen because "*they love truth for its own sake, plain and unadulterated truth.*" "To the Catholic," he says, "*it may seem strange that this strong feeling for truth should prevail amongst peoples, who, from the religious point of view, are in his belief to so large an extent deprived of it.*" How the Jesuit writer can reconcile love for truth on the part of an intelligent race with inability to comprehend it, is a problem which we leave to his further analysis.

We take pleasure in pointing out the protest of the Jesuit father against Roman Catholic censorship, notwithstanding the fact that in the conclusion of his writing he seems to employ no little sophistry to remove any impression to that effect which an intelligent reader might receive.

"Our censorship, our Index, the prosecution for heresy which our forefathers practiced with zeal, and of which our theologians and canonists defend the justice—such things are a little short of abomination in the eyes of many of our fellow countrymen. Why guard truth so vigilantly, they ask, if truth be really your inheritance? Why be so terrified of error if truth be divinely secure in your possession? Why seek to crush heresy by penalizing it, if the Spirit of truth be really omnipotent? No doubt their (that is the Protestant) forefathers did the same; but they were inconsistent, and their progeny has since realized this fact. *We have not.*" Protestants should be thankful for this candid admission of this Jesuit writer. A Jesuit, however, is always a Jesuit first, last and all the time. Therefore Father Walker, passing from the actual truth to the hypocritical method so common to his company, tries in the next breath to exculpate the Index Expurgatorius and the Tribunal of the Holy Office, alias the Inquisition, from the blame of unjust persecution of heretics or anybody else daring to publish or to preach things displeasing to the Roman Curia. Hear the acrobatic argument. "If a man be a Catholic and his message concern things Catholic, he speaks not of himself, but delivers the message he has received. He speaks fallibly in so far he is separate, *infallibly* in so far he is one with the whole to which he belongs. The whole controls his utterance, and he submits gladly and freely to that control. That is the meaning of censorship. It is not the denial of freedom or the negation of initiative." Thus every Catholic when he preaches and writes for the whole, must be of necessity infallible, or he will incur the penalties of the Index.

It may be appropriate to quote the analysis of Roman censorship made by Lord Acton, a Roman Catholic, who, writing to Rt. Hon. W. E.

Gladstone in 1876, criticized very sharply this destruction of human personality lost in the all pervading and soul-suffocating Roman system which goes under the name of Ultramontanism. "It not only promotes untruthfulness, it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie. But those who teach this doctrine do not become habitual liars in other things." That is to say, they are forced to be liars, when, renouncing their own view, they speak in the interest and in the name of the whole, to use the favorite phrase of Father Walker, S. J. And on July 8, 1861, the same fearless nobleman wrote to Cardinal Newman thus: "I cannot bear that Protestants should say the Church cannot be reconciled with the truths or precepts of science, or that Catholics should fear the legitimate and natural progress of the scientific spirit. . . . It comes more natural to be zealous against the Catholic mistake than against the Protestant."

Being well acquainted with the repression of Roman Catholic writers, who are coerced into an unnatural mis-statement of their own views, and forced to say not what they know, but what the hierarchy wants them to say, we are not surprised to read what Cardinal Newman wrote to Coleridge in July, 1864: "Nothing would be better than an Historical Review, but who would bear it? Unless one doctored all one's facts, one should be thought a bad Catholic." Newman himself paid a heavy price for his independence of thought, which he could never entirely relinquish, as he was brought up a Protestant, and for his fearless attitude toward Roman censorship.

Listen to one of Newman's complaints: "If I, as a private priest, put anything into print, Propaganda answers me at once. How can I fight with such a chain on my arm? It is like the Persian driven to fight under the lash. There was true private judgment in the primitive and medieval schools; there are no schools now, no private judgment (in the religious sense of the phrase), no freedom, that is, of opinion—that is, no exercise of the intellect."

No Protestant could, in our opinion, utter a more incisive indictment of Roman censorship, and we are content, for once, to let a Roman Cardinal express our own view of the matter.

A. M.

A New Catholic C. P.

According to "The Pharmaceutical Era," Oct. 4, the Catholic College St. Thomas, Scranton, Pa., has been granted the privilege of conferring pharmaceutical degrees and is now organizing a new school of pharmacy,

which, we are told "will be run along entirely non-sectarian lines." Of course another trap to catch unwary non-Catholics with a view to capturing them for the Vatican later on.

CARDINAL O'CONNELL ON HIS HIGH HORSE AGAIN

On March 18, 1912, a banquet was given in Boston at which President Taft, Governor Foss and Cardinal O'Connell were invited guests. The Cardinal, who takes both the Pope and himself very seriously, thought this banquet afforded a good opportunity to show the Commonwealth of Massachusetts that he was a bigger man than the Governor on a public occasion when the President of the United States was present, and his satellites arranged things so that both in the seat at the table and in the order of speeches the alien-allegianted "Prince" of the Pope's Church took precedence of the official Head of the State Government.

Governor Foss, however, was too much of an American to co-operate in any such glorification of the Vatican, and refused to attend the banquet and left the truculent priest to shine in solitary splendor.

A week later a syndicate writer whose continual propaganda work for the furtherance of Papal interests should be well rewarded—and probably is—put forth a long article in the New York "Tribune" on the "Status of Cardinals," in which it was stated that these red-hatted priests were treated in all the European Courts as "Princes of the blood." This phrase derives its force from the possibility that any Cardinal may one day be elected to be Pope and therefore become a "King." Pope Pius XI was described at Washington at the great Holy Name political demonstration as "gloriously reigning"—and by this same high priest of Rome. Among other statements made by this industrious chronicler was one that King Edward VII made an arrangement whereby this "Prince of the blood" status was recognized at the English Court and that the then Kaiser had adopted it. The present writer felt sure that King Edward was too good an Englishman to do any such thing, so he sent a clipping from the "Tribune" to the Lord Chamberlain at St. James' Palace, asking if this assertion were true. In due time he received a letter dated April 4, 1912 from Major the Hon. George Arthur Charles Crichton, Comptroller, saying: "I am desired by the Lord Chamberlain to acknowledge your letter of the 25th ult., enclosing an extract from the New York Daily 'Tribune,' and to inform you in reply, that the statement regarding precedence allotted to Cardinals in this country is incorrect, no special precedence having been assigned to them."

This letter is cited here, because of a statement made by Cardinal O'Connell in an interview in the "Boston Herald" published in the Brooklyn "Tablet," October 25th, saying on this point, "I know it is true of England." While it is possible some arrangement of the sort may have been made since the Lord Chamberlain's letter, it is not at all probable.

The Papal propagandist in the course of his article said that if Cardinal Farley were to visit an American warship he would be entitled to the salutes and naval honors reserved for a foreign royal personage (the Prince of Wales, for example), and at any official entertainments at Washington the Cardinal would

outrank not merely every Cabinet officer, the Speaker of the House and the Vice-President but also the foreign Ambassadors, coming immediately next to the Chief Magistrate himself.

So much for the Boston episode. Now for Washington. At Washington this alien-allegiant high priest, as Legate, specially appointed for the occasion, represented the supranational Pope himself.

Listen to His Eminence on "the Apostolic Legate:"

"An Apostolic Legate, as a personal representative of the Sovereign Pontiff, is received, certainly in Italy, with the honors that would be given to a visiting sovereign. For instance, all the civil authorities there to receive him are gathered in the place where he lands or enters the locality, or city. The usual salute for a sovereign is fired by the artillery, and a large corps of the army is drawn up at his arrival. Even to-day that takes place in Italy."

It is sad to think that this red-hatted priest was not honored with a salute of twenty-one guns, and that the President and his Cabinet and all the officials of the Federal Government and the District of Columbia were not "gathered" at the railroad depot to meet him. Let us hope these remiss heretics will do better next time the Cardinal appears on the scene. Some consolation however is afforded by the statement that President Coolidge was "extremely considerate and courteous," and "the Commissioners of the District of Columbia were equally so," and one is gratified to learn that "all the civil authorities gave me a very dignified and courteous welcome." When the Papal Legate Vanutelli visited England in 1908, in defiance of the national law, a number of Protestant Englishmen were stated to have planned to bury the Host that was to have been carried in procession—also in defiance of the law—beneath a shower of bricks. The Host was not carried in the parade, but when the Legate appeared the crowd in the street sang "Rule, Britannia!" usually a harbinger of a riot or something like it, under such circumstances. Further, Cardinal Vanutelli did not see King Edward at all. So Cardinal O'Connell fared better in Washington than Vanutelli did in London.

What "protocol" is referred to in this paragraph we do not know, but if it is something got out by the League of Nations, the official personnel of which contains many Vatican vassals, including Sir Eric Drummond, the Secretary, that will afford another reason for giving the League a wide berth.

"I don't know," said the Cardinal, "of any European power which, on the occasion of a Papal Legate visiting the country, has not shown him all the honors due to his position as a prince of the blood, and, if his visit is an official one, besides that the royal honors which are in the protocol. I know it is true of England, I know it is true of Germany, I know it is true of Holland, not to speak of Spain." It certainly was not true of England when Cardinal Vanutelli went to London in 1908.

The whole interview, as given in the "Tablet," and the fact of its publication

convey the idea that these alien-allegiant priests think that they virtually own the country in a general way. And they have a good many pieces of evidence to support that view.

We can be assured that if the Rome-Rum-Scofflaw Governor of New York were President, the Cardinal would have every gun in the navy fired and the whole Federal army turned out to do honor to him and the Pope, if he so wished. Let us begin right now to work to prevent such a national disaster as an agent of the Vatican in the White House.

THE HOLY OFFICE (INQUISITION) IN ALBANY

"The New York Times," November 8, published a dispatch from Buffalo saying that Supreme Court Justice Pooley had handed down a decision upholding the constitutionality of the Walker Act passed at Albany last winter, which prohibits the existence of secret, oath-bound associations except those named in the benevolent orders and labor organizations, and compels all other secret associations to file with the Secretary of State a copy of its constitution and by-laws, its roster of membership and the minutes of all meetings at which action is taken to promote or defeat legislation or to support or to defeat a candidate for political office. * * * During the proceedings an alleged membership roster of the Klan in Western New York, turned over to the police by Mayor Schwab of Buffalo with the announcement that he had received it from persons unknown to him, was admitted in evidence. The roster subsequently was opened for public inspection.

It is well that this bill should be tested in the courts, because its purpose is to promote the persecution by means of boycott and social ostracism of only one particular society that has incurred the hostility of the high priests of Rome by the success with which it has combatted the machinations of the Roman hierarchy in their activities directed towards the destruction of the civil and religious liberties of the American people.

The bill is, in fact, an up-to-date version of the methods of the Inquisition, designed to operate against the Klan in the same way as excommunication does against priests or laymen of the Roman Church itself if they incur the displeasure of the Roman Curia.

So far as we know, it is the first law ever enacted (since the early laws of the colonies against Roman Catholics) designed to persecute a single association of citizens, and if its constitutionality should be upheld by the United States Supreme Court, an important step forward will have been gained towards placing the nation in subjection to the agents of the Vatican. It is the Klan today but it may be any other body tomorrow that

is alive to the Papal peril, and that takes any action to resist the sinister activities of the Papal hierarchy.

The legalization of persecution and provision by law of methods of facilitating the same are two new things in American legislation, and they should meet with energetic opposition by all lovers of civil and religious liberty.

THE KLAN EPISODE AT NILES, O.

Acts of violence on the part of enemies of the Ku Klux Klan against Klansmen who had a permit for a parade caused the injury of several citizens on November 1, at Niles, O. In brief the facts, according to the press despatches are: The Klan obtained a permit for a parade on that day, which the Mayor refused to withdraw. Knights of the Flaming Circle, an anti-Klan body, asked for a permit for a parade on the same day, and were refused, and they then publicly stated that they would prevent by force the Klan from having their parade. State troops made their appearance before the assault on the Klan had assumed serious proportions, and prevented the parade from taking place. The case now assumes an aspect of great public importance, as the Klan has been, in this case, forced into the position of champion of one of the rights most jealously maintained by Anglo-Saxon democracy—that of peaceable assemblage and also of marching in procession, a natural corollary of the right to protest. The situation is similar to that confronting the Salvation Army in England back in the "eighties." In those days, the open air meetings and parades of the Army seriously interfered with the receipts of those licensed to Poison People for Profit in the "public houses." These men organized gangs of their dupes locally dubbed the "Skeleton Army" to attack the parades, destroy the instruments of the bandsmen and break up street meetings. A number of towns—it requires the presence of a cathedral to make a "city"—passed ordinances forbidding these parades. Among them was a "high-toned" town called Weston-Super-Mare, on the west coast. The Army never heeded these ordinances, and some individuals suffered fines and imprisonment for breaking them. The Army headquarters decided to carry the Weston-Super-Mare case to the Court of Queen's Bench. It was heard by Lord Chief Justice Coleridge, and his decision contained a sentence to the effect that any body of Englishmen had as much right to march in procession through the streets of any city in the Empire, headed by a band, and singing hymns, as Her Majesty's Foot Guards had to march along the Strand with their band in front. While this decision did not at once end this form of opposition, it put the Salvation Army forth as the champion of a certain public right, and they considered it a public duty

to maintain that right. The facts in this Ohio case seem to be that an organized body that had been refused a permit committed acts of violence against individuals of a body which had obtained one; it is now the duty of the State on the one hand to protect its citizens in the exercise of their legal rights, and of the Klan to maintain those rights. "The New York Times," October 3, quoted a high Klan official as saying at Columbus that the right of peaceful assemblage of Klansmen had been interfered with by a few hundred infuriated outsiders largely of foreign birth, who had tried to show that mob rule was greater than that of the State. He added that the responsibility rested with the confessed enemies of the Republic, and the hidden forces of Sovietism and anarchy. He also said: "Twice before had this lawless opposition succeeded in its brazen attempts to substitute mob rule for law when two parades of Klansmen in Niles were canceled to prevent violence. The Klansmen of Eastern Ohio decided on this occasion that the time to determine who shall rule, the mob or the State, had arrived. They were the victims of violent assault and unprovoked attack. The issue, as disclosed in Niles, is clear. If we are no longer to have a free America, now is the time to find it out."

In the State of Ohio, the Klan has been forced by its enemies into the position of champion of one of the rights of every citizen of the State—that of peaceable assemblage.

CATHOLIC MORALS IN ENGLAND

"The Protestant Alliance Magazine," Sept., 1924, says that in the London "Tablet," July 12, 1924, an advertisement appeared headed "Crusade of Rescue," with an appeal for funds from Pope Pius XI. This advertisement said:

"The Crusade of Rescue gives a home to destitute, neglected and unwanted Catholic children whom it has rescued from misery, cruelty, and moral horrors of an indescribable kind. It saves girl children from shame and ruin, boys from profligacy and crime, and turns them into good Catholic citizens who are a credit

to their Church and their country."

The Editor of the English magazine says:

"One is quite able to understand destitute children and others being rescued from homes where no religious influences have penetrated, but cannot the priest, with his reputed good influence, put an end to this shocking state of affairs actually taking place within a religious body?"

Will you please send this magazine to a friend, asking him to subscribe for it?

LAW-DEFYING CHURCH GAMBLING

Gambling seems to be as much a part of the Papalist cult as Sabbath desecration. In Chicago this feature of the "faith" has drawn the fire of the Law and Order League of that city. The Boston "Transcript," Aug. 30, says that carnivals promoted by non-Protestant churches on vacant lots of Chicago and vicinity, a large part of the amusement for which is provided by gambling devices, recently attracted the attention of Arthur B. Farwell, president of that body. In a communication to city officials, who recently announced a crusade against professional gambling, he asked that church gambling be stopped as well. Investigators of the League had reported little girls beseeching old ladies to take a chance on an automobile for a dime, and similar examples of gambling under the indulgent eye of the alien, law-defying churches. A similar state of things prevails in Philadelphia, the "Public Ledger," Aug. 21, having an item concerning a protest to General Butler by the President of the Roosevelt Bank, against gambling devices operated at a carnival on private grounds at 24th and Mifflin Streets. When the president was shown a recent opinion of City Solicitor Gaffney that certain games of chance were permitted if for the benefit of churches, fraternal or charitable organizations and not for personal gain, he declared it was "nothing more than a hand-picked opinion of Gaffney and his kind." But "Gaffney and his kind" have the backing of Pope Leo XIII, in claiming the right to select which laws of the State or Nation they may choose to obey or not to obey, in these words in the Encyclical "Immortale Dei:" "Each (the ecclesiastical and the civil powers) in its kind is supreme, each has fixed limits within which it is contained." If this sentence means anything at all it means that the limits of the State authority stop at the pleasure of the Church to obey it. If the Church chooses to disregard any civil law, it can do so, as its authority is "supreme" in that particular matter. The same teaching is put in another form, in the third paragraph preceding thus: "Just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or in any manner dependent upon it." (Gr. Encyc. Lett. Pope Leo XIII, pp. 113, 114).

So that the anti-American attitude of Catholic priests, municipal officials, law officers and others as to the Eighteenth Amendment, State laws on any subject—gambling, Sabbath observance or anything else, has solid foundation in the official teaching of the Vatican; and proves the truth of Dr. Phelan's historic declaration that the Pope's "American subjects" are Catholics first and Americans afterwards.

The Gospel in the Douay (Catholic) Bible

The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."

"Search the Scriptures, for you think in them to have life everlasting: and the same are they that give testimony of Me."—John 5: 39.

SALVATION THE GIFT OF GOD

I will give them one heart, and will put a new spirit in their bowels: and I will take away the stony heart out of their flesh, and will give them a heart of flesh, that they may walk in My commandments, and keep My judgments, and do them.—Ezechiel xi. 19, 20.

Jesus answered and said to her: If thou didst know the gift of God, and who is He that saith to thee, Give Me to drink, thou perhaps wouldst have asked of Him, and He would have given thee living water.—John iv, 10.

He that shall drink of the water that I will give him, shall not thirst forever.—John iv, 13.

All you that thirst come to the waters: and you that have no money make haste, buy and eat: come ye, buy wine and milk without money, and without any price.—Isaias iv, 1.

Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, and to our God: for He is bountiful to forgive.—Isaias lv, 7.

The above texts were selected because in "The Sunday Visitor," Oct. 24, the reply to a question contained this assertion: "Everyone must earn his own salvation."

If this were true no one would ever be saved. St. Paul says, Galatians ii, 16: "But knowing that man is not justified by the works of the law, but by the faith of Jesus Christ; we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the law: because by the works of the law no flesh shall be justified."

Salvation is the gift of God freely bestowed upon those who seek it, repenting of their sins in the sense that they turn away from them with all the will power they possess. When they do that, the divine power of God comes down to aid the soul to walk in newness of life.

There are some who represent our loving Father in Heaven as still so angry with the Catholic people because their sins helped to cause the death of His Son on the Cross, that His wrath must be propitiated by "the unbloody sacrifice" of the Mass. Not so: God loves you, dear Catholic reader, as much as He does anybody else on earth; and is even more anxious to deliver you from the bondage of sin than you are to be freed from it. Nor is there the slightest need for you to ask the Virgin Mary or any apostle or so-called "saint" to intercede for you. Those who enjoy the experience of having had the promise quoted above from the prophet Ezechiel fulfilled in their case feel very sad at the thought of people living in fear of God, and doing all manner of things in order to placate Him, when all the time He feels toward them just as the father of the Prodigal Son did,

in the parable told by our Lord and recorded in Luke xv. And if you read the text from Ezechiel again, you will see that God is willing to make such a change in your life that not only will you know it yourself, but everybody round you will know it as well. Nobody needs to tell you that even if you have been going to confession every week for ten years, and have performed all the penances imposed by the priest, you are, in the main, just the same as you were at the beginning—if anything, a little worse, because your failings have become stronger than they then were. The priest himself does not think that his absolution does you any permanent good: he expects you to come back again and make very much the same kind of confession he has just heard.

That is not God's way at all. He can and will transform your life—make evil things abhorrent to you, and give you deliverance from the power of sin, as well as a knowledge that the sins of the past have been blotted out. Many people do not believe that such a thing is possible, but with a little trouble you can find many people in your town or city who have this experience. The leaders of the so-called "missions" can always show you such men and women, and they also enjoy this kind of salvation. The churches contain many also, but they are not open every night, and the giving of testimony about salvation is not so common as at the "missions."

The only things that you have to do are to determine to be done, once and for all, with everything in your life that your conscience tells you is wrong. That certainly is necessary, because God saves people FROM their sins, and has no salvation to offer to any who wish to keep their sins. When you have made this definite resolution of repentance, use your faith and talk to God, just as you would to any man who stood before you. Believe that He hears you, that He is willing to save you, and able to save you; also that He can do it NOW. You may not feel a sense of forgiveness immediately, although many persons do. But if you maintain that attitude towards God, such a feeling of joy and peace is not likely to be long delayed.

Jesus said nothing about earning salvation, nor did any of His apostles. St. Paul said in Romans vi, 23: "The wages of sin is death. But the grace of God, life everlasting in Jesus Christ our Lord." In the King James version this word "grace" is rendered "gift," which is a much stronger expression, and stands forth in strong contrast to the "wages" of sin. Sin's wages are earned—worked for—by the sinner; but God's free gift to all who will accept it as described above is "eternal life" that begins here and now, filling the soul with peace and the joy that comes from a knowledge that one is reconciled to God, and delivered from the power of all those things that have brought evil and sorrow into the life. A man, who knows

by experience what he is writing about, says, on "How to be Saved":

"You must recognize that you are a sinner in the sight of God, and that you are in danger of losing your soul. You must be willing to give up wrong-doing of every kind, and put right, as far as is possible, any wrong you may have done. If you are willing in this fashion, you may safely rely upon God's willingness to hear your cry for pardon.

"Call upon Him, then, to-day, for He says, 'Whosoever cometh unto Me I will in no wise cast out.' You can be pardoned, cleansed, and made anew by faith in Jesus Christ.

"Remember, the devil will try to lead you into sin again, but God is able to keep you from falling, or to restore your soul, if you should in an unguarded moment give way to the enemy."

And the present writer says this is all true.

T. C. M.

THE "OLD CATHOLIC" CHURCH

On Sunday, October 12, 1924, the Most Rev. William H. Francis, Archbishop and Metropolitan of the Old Catholic Church in North America, consecrated Rev. Charles Misena Bishop in a theatre in New York City, having ordained several priests in the morning.

This body came into existence in 1870, after the Vatican Council had promulgated the dogma of the Papal Infallibility.

The following particulars of the inception of the movement that later became the Old Catholic Church are of interest at this time. These passages are taken from the preface to "Report of the Union Conferences, held from August 10 to 16, 1875, at Bonn, under the presidency of Dr. Von Döllinger." They were written by Dr. R. J. Nevin, Rector of the American Church in Rome.

When the Archbishop of Munich returned from Rome after the Vatican Council in 1870 he called together the theological faculty of his city for a meeting which was attended by nearly all the professors, with Dr. Ignatz von Döllinger at their head. What followed is thus described by "Theodor" in "The New Reformation" pp. 95, 96.

"Roma locuta est," said he. "Gentlemen present know full well what follows, and that we have no other course before us than to submit." He then proceeded to give as favorable a coloring as possible to the proceedings of the Council. Haneberg (Benedictine Abbot of St. Boniface) who stood by the side of Döllinger, expressed the difficulty he felt in accepting the theory of the Pope's personal infallibility. The Archbishop hastened to assure him that this dogma had nowhere been defined. If one part of the decree appeared to imply such a doctrine, it must be taken in conjunction with other sentences and expressions. Toward the close of the

audience, he turned to Döllinger. "Ought we not," said he, "to be ready to begin to labor afresh in the cause of the Holy Church?" "Yes," replied Döllinger in his peculiarly decisive manner, "yes, *for the old Church.*" The Archbishop rejoined, "There is but one Church, and that is neither new nor old." "But they have made a new one," replied Döllinger.

"They have made a new Church. We must be ready to labor afresh for the old Church." These two sentences contain the whole motive and meaning of the Old Catholic movement in Germany, says Dr. Nevin, who also proceeds:

"The Roman Catholic Church has in the most profoundly real sense been made a *new Church*. . . . Under its present constitution no Roman Catholic has any right to reject or complain of the name of Romanist, or Vaticanist, or even Papist. This last old-time term of reproach describes, indeed, most truly, most scientifically today, a faithful subject of the Roman Sec. The Pope, who, during the Council, shut off Cardinal Guidi's appeal to tradition with the reply, "I am tradition," might say now, without going beyond the bounds of so-called Catholic pronouncement, "L'église, c'est moi, et moi, je suis l'église." More than this has been said here without rebuke, in pulpits and addresses, presented by deputations to the Pope in person, and it is a favorite bit of piety with the French clergy, who have abounded this autumn as pilgrims in Rome, to say of the Pope, "He is God on earth." The late Roman Catholic Church has become simply the Papal Church—nothing more."

Further on Dr. Nevin writes: "The great vampire of the infallible Papacy will, within one or two generations, drain the last drop of life-blood from the Roman Church and leave it an infidel corpse. Already in those countries which it has held most closely within its deadly embrace the Papacy has shown itself the great infidel-making power of history."

* * *

"The Catholic Encyclopædia" (Vol. VII, p. 796) thus speaks of the dogma which brought the Old Catholic Church into existence:

The Vatican Council has defined as "a divinely revealed dogma that the Roman Pontiff, when he speaks *ex cathedra*—that is, when in the exercise of his office as pastor and teacher of all Christians he defines, by virtue of his supreme Apostolic authority, a doctrine of faith or morals to be held by the whole Church—is, by reason of the Divine assistance promised him in blessed Peter, possessed of that infallibility with which the Divine Redeemer wished His Church to be endowed in defining doctrines of faith and morals; and consequently that such definitions of the Roman Pontiff are irreformable of their own nature (*ex sese*) and not by reason of the Church's consent" (Deuzinger, no. 1839—old no. 1680).

"THE GLORY OF DON RAMIRO"

This is a typically Catholic novel setting forth typical Catholic life and thought in Spain in the days of Philip II. And, except in certain points of more or less superficial detail, Catholic life and Catholic thought are much the same today—except that the life is more modified by its surroundings than the latter. The author of the book is Enrique Larreta, diplomatic representative of the Argentine Republic in Paris, and, like so many other South American intellectuals, seems to be virtually destitute of any personal sense of "religion" as Protestants understand the word.

Don Ramiro is a scion of a noble house, and growing into manhood was filled with the military ardor so prevalent in Spain in those days. King Philip had received information respecting a conspiracy against him organized by certain nobles, and the Canon told Don Ramiro that he had been selected to serve the King in the part of a detective in a certain quarter of Avila. After getting detailed instructions the Canon said:

"Some think that in order to avoid suspicion it will be wise for you to represent yourself as engaged in some amorous escapade. Remember that whatever you do, you do it for a sacred purpose." Then later, again "This mission will be in the service of the Holy Church of Christ. If you wish to go far, very far, allow Her to be your guide in all things, without scrutinizing too closely either the attitude or the path which Her wise purposes may prompt you to take."

In other words, not only would the end justify the means, but the Church would virtually forgive in advance any violations of moral law that might be committed in Her service.

And the character of the story is what might naturally be expected from such a beginning.

It consists of a number of pictures setting forth episodes in which violence, intrigue, piety of the Catholic brand that sanctions many sorts of crime, and also acts of cruelty perpetrated in the name of the Papalist brand of "religion." Grewsome details of the execution of a nobleman for treason and of an "auto-da-fé" are given.

No one who has any personal experience of the salvation of God can read such a book as this without feelings of pity for the man of brilliant parts who wrote it, and for the spiritual darkness in which he must live.

A man of a different type from the Abbé Loisy, he has apparently no more conception of personal religion or of its effect on the conduct of the individual than the learned lecturer of the College de France. This book, like "My Duel With the Vatican," constitutes a plea for vigorous co-operation with Christ's Mission in its efforts to place the truths of the Gospel of Christ before such men as these.

THE "WHY" OF ROME-RUM-REB SCOFFLAWS

It is matter of common knowledge that from the day when Nebraska (the thirty-sixth State) ratified the Eighteenth Amendment the Roman Catholic priests, press and people (with enough exceptions among the last named to prove the rule) have openly opposed Prohibition and all its works, and provided the main body of the army of scofflaws everywhere who have flouted it and done their best to nullify the Constitution of the United States in regard to intoxicating liquors. The utterance of Father Belford, pastor of the Church of the Holy Nativity, Brooklyn, in his parish magazine "The Mentor" for February 1917 when he said: "It is an unjust law. No one is bound to obey it. No one should have the least scruples about evading it, breaking it, or defying it," represents the feeling—and what is worse the practical action—of the Roman Church at large in this country from that day to this.

Of course we know that Pope Leo XIII laid down the principle that "just as the end at which the Church aims is by far the noblest of ends, so is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil power or in any manner dependent upon it" (Grt. Encyc. Lett. p. 113).

But what is not so widely known is that while the Pope's dictum might be called a political statement, there is what may be termed a theological foundation for this arrogant assertion, in practice, of the supremacy of the Roman Church over American law on any matter which the former chooses to consider as "within its sphere."

In a volume of "The Pastor," a monthly journal for priests edited by Rev. W. J. Wiseman, S.T.L., *Permissu Ordinarii*, Vol. VI., 1887-8, on p. 163, we find a "Casus Conscientiæ," stated thus:

James sells liquor without a license. Moreover, he sells it to all indiscriminately, not even excepting minors; he also carries on the business on Sunday, though it is expressly forbidden on that day, both by the civil law and by the Third Council of Baltimore.

Wherefore, Father Thomas, after he had frequently but fruitlessly admonished him, denies him absolution. This he does because he thinks that total abstinence, at least in this country, is imposed on all by the law of nature, by reason of the imminent danger of the great evils which spring from drunkenness. Father Thomas also thinks that the civil laws and the decrees of Baltimore concerning the sale of liquor strictly bind the conscience.

In the neighborhood of Father Thomas there is another confessor, Father Paul, who holds different views on the matter. James goes to him and receives absolution.

These questions are then propounded: (1) Whether civil laws which forbid those things which are not *mala in se*, *oblige* in conscience; (2) Whether there

is an obligation, and, if so, how great is the obligation of observing the statutes touching the liquor traffic, which were promulgated by the prelates of Baltimore?

(3) Whether in carrying on the liquor traffic as stated, James did anything against the law of nature? (4) Which of the two confessors acted with the greater wisdom and propriety?

The discussion of these points fills ten pages and finally ends in the judgment that the priest who gave absolution to a man who knowingly and persistently broke the civil law and disobeyed the Council of Baltimore, did the right thing.

Among some of the principles set forth in the discussion are these: "In many countries all civil laws are merely penal laws, and therefore they are violated in general without sin, unless by violating them a divine or ecclesiastical law is, at the same time, violated."

Apparently State laws against gambling and Sabbath desecration, as well as laws to enforce Prohibition are in this class.

It is curious to note, in the reference to the decrees of the Baltimore Council that just as the Church has the right (under Canon Law) to select which laws it shall obey or disobey (Grt. Encyc. Lett. Pope Leo XIII) (p. 114). So "the enforcement of the observance of these conciliar decrees belongs to the bishops in their respective dioceses, and as the bishops may undoubtedly insist on the observance of some of these decrees and neglect the enforcement of others, it may be truly said that the councils, though *per se* and *in actu primo* binding, do not bind the clergy in *actu secundo*, nisi mediante actioni episcopi." "This assertion of the bishop's right to use his own discretion as to enforcing or neglecting to enforce particular decrees of plenary or provincial councils does not conflict with the commands of [the Council of] Trent." "The exact binding force of the decrees of Baltimore is fixed by the promulgation of the Bishop, or by their incorporation in the diocesan statutes."

The priestly writer finds no strict command against liquor selling even on Sundays in "our Statutes." No. 32 says that "priests should frequently exhort liquor sellers not to give drink to drunkards or minors, to keep their bars closed on the Lord's Day and to induce the faithful to practise total abstinence [the last italics ours]." No. 47 says the faithful are to be told to avoid trafficking in liquor, or frequenting places where it is sold on Sundays. No. 263 refers to the liquor traffic as "lawful in itself" although "admonishing" liquor sellers to go into some other business—and at least not to sell drink on Sundays, or to minors, or to those likely to "abuse it." Decree No. 113 says that liquor selling on Sundays is "certainly the chief cause of the desecration of the Lord's Day and other violations of divine as well as human laws," and pastors are "to use exhortations and entreaties, even threats and punishments, when necessary, to root out this great evil."

Nevertheless "the absolute will of the Fathers of Baltimore to bind strictly in

conscience is not expressed; in other words, there is no *law* in the Council of Baltimore against selling liquor on Sundays or to minors."

In regard to the point as to whether James acted "against the law of nature" Cardinal Manning is quoted as saying "that any man who should say that the use of wine or any like thing is sinful, when it does not lead to drunkenness, that man is a heretic, condemned by the Catholic Church."

Readers are reminded that the word "heretic" used in such a connection is about as strong a term of reprobation as could possibly be used.

Lower down we are told, "It is good to exercise our privilege and to partake of liquor as far as right reason shall indicate, it is better, if one, led by God's grace, gives up this privilege, and that he may make himself more pleasing in God's sight, abstains entirely from its use." The liquor seller in question "did nothing that was necessarily bad in itself." The laws he violated "were not of grave obligation, strictly binding in conscience," but simply "civil laws of a penal character, binding in conscience only so far as the payment of their penalties was concerned after sentence was imposed." It is only the abuse, not the use of liquor which the Church condemns.

On the action of the priest who refused absolution to this recalcitrant liquor dealer, the writer says that "he ought to have remembered that the power to decide what methods are lawful and prudent, to suppress intemperance throughout a country, belongs to the bishops." "A confessor must be careful not to impose counsels as precepts. It is, no doubt, more perfect to abstain altogether from the use or sale of liquor, but we are not obliged to do the more perfect thing, but simply to do right." By refusing his penitent absolution "he undertook to drive him out of a business which the Fathers of Baltimore . . . declare to be lawful in itself." "The penitent has at all times a strong claim on the confessor to prevent even his worldly loss, and that the confessor shall not place burdens or obligations upon him which are not certain."

The writer finds that the priest who gave this liquor man absolution did the right thing.

In the last paragraph we are told that "to affirm that the use of liquors is unlawful is a heresy," and to contradict all the teachings of both the Old and New Testaments and the immemorial traditions of the Catholic Church," and that "the one defense against the contagion of false maxims and principles in regard to temperance is to sit ever at the Church's feet."



Our chief reason for giving so much space to the above is that it throws so much light from an unusual angle upon the attitude of the alien Roman Church not only towards Prohibition enactments but in respect of any and all laws that do not meet with the approval of the Roman hierarchy. Any principles more diametrically opposed to American fundamentals it would be impossible to set forth. And it must be remembered that they are being acted upon by both

priests and people throughout this country to-day. The American principle is that the laws are made by the people themselves and that it is the duty of every American citizen to obey them, whether they fit in with the ethics or philosophy or practice of a foreign Church or not.

The foregoing sets forth plainly the nature of the dual government under which the Roman Catholic people here live, and as their "spiritual" allegiance is to Pope Pius XI, he is their real king—"gloriously reigning" as Cardinal O'Connell put it at Washington the other day.

And every child in a Papalist parochial school is being educated by persons with the mentality represented above—a fact fraught with no small peril to the future of the nation.

REMOVAL OF THE CORPSE OF POPE LEO XIII

Of all the people in the whole world who ought to know the blessings of Papalism (if there are any), the citizens of Rome should be the best informed. Yet even today, in spite of the fact that in some very important matters Mussolini has made himself a catspaw for the Vatican, the removal of the body of Pope Leo XIII, which had been resting in St. Peter's since 1903, the year in which he died, to St. John Lateran, instead of being an imposing public function, was accomplished at night (October 23-24) and with great secrecy.

Nor is the reason far to seek. On the occasion of the funeral of Pope Pius IX the cortege was attacked by persons who regarded the deceased Pope as an enemy of the people. Pope Leo XIII himself said in an Allocution to the cardinals at the next consistory: "From the very beginning of the religious accompaniment a handful of noted miscreants disturbed the sad ceremony with riotous cries. Gradually increasing in number and boldness, they redoubled the clamor and tumult, they insulted the most holy things, saluted with hisses and contumely persons of the highest respectability; and with a threatening and contemptuous aspect they surrounded the funeral cortege, dealing blows and throwing stones at them. Moreover, what even barbarians would not have dared, they dared, not respecting even the remains of the Holy Pontiff; for not only did they imprecate the name of Pius IX, but they threw stones at the funeral car which carried the corpse, and more than once was the cry raised to throw away the ashes unburied. [If we mistake not, an effort was actually made to throw the casket into the Tiber—Ed.] Throughout all the long way, and for the space of two hours the indecent spectacle lasted." It is safe to say that there was not a single Protestant in that crowd, but that every individual in it was a child of Holy Church, who had been taught to re-

gard the deceased Pope as the Vicar of Christ and the Viceregent of God.

Pope Pius IX enjoys the dubious fame of having promulgated the dogma of the Immaculate Conception of the Virgin Mary in 1854, the issuing of the Encyclical "Quanta Cura" and the Syllabus of Errors in 1864 (sometimes called "the Bull against Civilization") and the promulgation of the dogma of Papal Infallibility in 1870.

In "Quanta Cura," liberty of conscience and worship (about which the priests of Rome are talking so much in this country just now) is called "the liberty of perdition" ("The Pastor," Vol. VI, p. 12).

The Syllabus of Errors condemns eighty propositions, the last of which is that "The Roman Pontiff can and ought to reconcile himself to, and be in unison with progress, liberalism and modern civilization."

Pope Leo XIII hated every form of civil and religious liberty as bitterly as his predecessor, and expressed his animosity most clearly in the Encyclical "Immortale Dei" 1885, the most salient paragraphs of which we cited last month.

And the Walker bill passed last Winter by the New York State Legislature is evidence that the Vatican attitude to all who oppose its machinations against the liberties of the people is just the same today as in the days of Bloody Mary of England, Philip II of Spain and Louis XIV of France.

It is well that at least a few of the American people are beginning to wake up to the danger that confronts this nation in the activities of the vassals of the Vatican of both high and low degree.

FRENCH CATHOLICITY

"Well," said the Commissioner in charge of Salvation Army work in France, "here are some characteristic facts: At a recent fair held in Paris we distributed 60,000 Bibles and parts thereof, besides 10,000 booklets about The Army. This led to interesting developments. One lady came next day and said, eagerly: 'I spent all night reading that book you gave me (It was a New Testament), can you give me the continuation?' Remember, France is a Catholic country! I promised characteristic facts. Here is another: Recently we

opened at Limoges, and some factory lads of eighteen showed sufficient interest in us to justify our questioning them. 'Who is God?' we asked. 'God is a priest,' one gravely replied. 'Who is Jesus Christ?' we asked. 'He is Father Christmas,' was the reply. Now note a testimony given by a young Lieutenant. He said, 'My father was a freethinker. I never went to church, except once—at my baptism. I never saw a Bible till I opened one in The Salvation Army hall.'"—War Cry, September 6, 1924.

"MY DUEL WITH THE VATICAN"

To the reader who has experienced what is called "conversion" in the evangelical sense of the word; who has been reconciled to God through faith in Christ, and who lives in the daily consciousness of God's favor, this book will bring great sadness, and suggest many questions.

Many of our readers have doubtless forgotten the "Modernist" movement within the Roman Church in the early years of the pontificate of Pope Pius X, which began in 1903. A number of men of learning in Italy, France, and other countries, rebelled against the tyranny of the Vatican in spiritual and intellectual matters and gave expression to many things contrary to the teachings of the Church. In general their trend of thought was toward Unitarianism and agnosticism rather than to the pure and simple teachings of Christ, and their very learning and scholarship seemed to have led them out into fields barren of any spiritual benefit either to themselves or others.

Among the French Modernists Abbé Alfred Loisy was a conspicuous figure. He was Professor of Biblical Exegesis and Oriental Languages in the Catholic Institute of Paris and later Professor at the Sorbonne. For fifteen years he has been a professor of the History of Religions in the College de France. A man of great learning and erudition, and moreover, possessed of a high sense of honor and duty, he has perhaps forgotten more about the Bible itself and its various "books" than the average evangelical Protestant pastor knows. But so far from its ever having brought to his soul any personal message from God, or gracious life-transforming words of the Saviour, or even any revelation of the real nature of sin; of his own spiritual condition; his need of salvation; or indications of how to obtain the joy and peace of any man who can say "Thank God, I'm saved, and I know it," he might as well—so far as this volume shows—never have seen a copy.

We have not come across one passage that suggests any mental conception even of personal relationship towards God, much less reconciliation with Him, with resultant peace of soul.

On page 272 we read, from his journal (written in 1904):

I have given myself a lot of trouble in this world with small result. I took my own life and the Church seriously, and the consequence is that I have wasted the one and disturbed the other. The search for truth is not a trade by which a man can support himself, for a priest it is a supreme peril. For a long time now I have not really been a Catholic in the official sense of the word: I have strewn my intelligence and my activity to the four winds of an empty ideal. That has made for me an aimless life, a career that has led nowhere.

On May 10 of the same year he wrote:

Do I still believe enough to call myself a Catholic, and is what I believe Catholic truth? I remain in the Church from motives which do not accord with the Catholic faith, but are motives of moral opportunism. It would take little, very little, to make it impossible for me to persist honestly in my calling as a priest. If this happens, I shall not be surprised at it, and I believe I shall not even regret it.

How many more priests are there—in this country—in a similar state of mind? Not only in Father O'Connor's days, but practically ever since his death, almost every priest who has come to Christ's Mission for conference or advice has said that there are many priests of his acquaintance who would leave the Church immediately if they could only be assured of being able to earn their daily bread.

Even sadder still, perhaps, as showing the spiritual darkness of his mind and soul are these sentences (June 7):

It will get me nowhere to believe firmly that Jesus Christ descended into hell and that He rose again to the skies. Neither do I find any spiritual solace in thinking that there are really three Persons in God, or in considering Him a person at all. For a long while I have not found it possible to pray to God as one beseeches an individual from whom some favor is anticipated. *My prayers consist of retiring into the depths of my own consciousness and there gathering my best impulses together to determine for me what is right and lawful.* (Italics ours.)

A few pages further on is a paragraph that may interest those who take the expression "spiritual allegiance" at its face value. It refers to the Pope's condemnation of associations for public worship provided for by the then new French law—contrary to the express desire of most of the French Bishops:

It is amazing that so few persons, apparently, have remarked the huge anachronism committed by Pope Pius X in condemning and seeking to annul a law framed, voted and promulgated by our Government. . . . The Pope arrogates to himself the right to judge, to condemn, and to dissolve the laws set up by the governing powers, every time they run counter to the Church and its doctrines. And, since no existing law fails so to do, Pope Pius X assumes to himself the same authority over the powers of this world as a Gregory VII, an Innocent III, or a Boniface VIII.

In passing, we remember that five years later Pope Pius, in the Encyclical "Jamdudum" condemned the Law passed by the Portuguese Parliament providing for separation of Church and State.

The last hundred pages of the book are of much interest as showing

"how they do things" in the high circles of the Church. In March, 1908, a sentence of excommunication was decreed against Abbé Loisy by the Holy Office (the Inquisition). It was never officially communicated to him, but he read the news item of its issuance in the newspapers.

Three months later he was proposed for the Chair of History of Religion by the College de France for nomination by the Minister of Public Instruction, and he duly delivered his inaugural lecture May 3, 1909.

This book affords one more concrete example of the spiritual bankruptcy of the Roman Church, and its failure to impart any spiritual benefit to those upon whose minds falls the blight of Papalist education. We have now in type an article already held over for two months showing from the writings of various South American intellectuals the various paths of vain and empty philosophy into which they have wandered after escaping, in measure, from the superstition in which they had been brought up.

Abbé Loisy makes a reference to Ernest Renan ("truly my master") on page 327, saying that Renan "considered that the most valuable part of religion is the moral ideal that it upholds"!

In our reference to the brilliant Jesuit Father Tyrrell (who is mentioned twice in this book) two months ago, note was made of the apparently total absence of any consciousness of his need of salvation, let alone any method of obtaining it. One difference exists, however, between Abbé Loisy and Father Tyrrell and the South American literati—the two former were well acquainted with the Bible while the latter are not.

The book constitutes an eloquent appeal to any reader who enjoys the salvation of God on behalf of Christ's Mission, which exists for the purpose of rendering spiritual, moral—and, if necessary, material assistance to priests wishing release from the spiritual and intellectual bondage of Rome.

Of all men on earth, none is more deserving of pity and sympathy than a priest of Rome who has lost faith in the doctrine of transubstantiation or his power to forgive sins—the two rocks upon which the faith of many priests is wrecked. Such men have few persons to whom to go for counsel or help, and all should do their best to help us help such men.

PROTESTANT SPEECHLESSNESS

On October 31, Mr. John Jay Chapman, Barrytown, N. Y., wrote to Bishop Lawrence, protesting against the election of a Roman Catholic as a Fellow of Harvard University. The letter was prompted by a truculent speech of Cardinal O'Connell in which he upbraided Harvard for its lack of religion. We shall write again about the letter, the last paragraph of which contains the above pregnant expression. If it seems to reproach any of us personally, let us go into the year 1925 determined that it shall no longer do so.

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GEORGE TYRRELL'S LETTERS

Edited by M. D. Petre,

Author of "Life of George Tyrrell."

Father Tyrrell, a Jesuit priest, was the most conspicuous English priest among the leaders of the Modernist movement in the Roman Church in the early years of this century in which the Abbés Loisy and Houtin were prominent in France, and some learned Catholics in Italy. It was against their teachings that The Syllabus "Lamentabile" and the Encyclical "Pascendi" were issued by Pope Pius X in 1907.

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